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THE CLASSICAL WEEKLY

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CLASSICAL CONFERENCE AT PHILADELPHIA

On Saturday, November 27, a Classical Conference was held at Philadelphia, in connection with the annual meeting of The Association of Colleges and Preparatory Schools for the Middle States and Maryland. For the programme see *THE CLASSICAL WEEKLY* 9.48. There was a good attendance, including seven or eight persons who journeyed from Greater New York. The tone of the meeting was decidedly vigorous and helpful.

It is hoped that the papers of Professors Robinson and Vlachos may be available presently for publication in *THE CLASSICAL WEEKLY*.

The main theme of the day was Cooperation. The discussion was begun by Miss Jessie E. Allen, of the Girls High School, Philadelphia. Miss Allen spoke of efforts at correlation with other subjects in this High School. Correlation, she said at the outset, is no new thing; most teachers of Latin, if not all, have long practised it, even if they have said nothing about their practice.

Cooperation of Latin with English is of first importance. So, in the Girls High School, stress is laid on Greek and Latin roots and stems, and on Greek and Latin prefixes, especially such as are parts of the assigned work in English in the School. Much work is done on the commoner abbreviations (in this connection attention may be called to Professor Dunn's paper, *THE CLASSICAL WEEKLY* 4.130-132). Emphasis is laid from the very first on the fact that English borrowed from Latin before there really was any English language. There is insistence, too, that the pupils shall go to the root meanings of the Latin words, and so shall see the pictures that underly English words derived from the Latin. Exercises in vocabulary are varied by written exercises in spelling of English words; at such times the pupils are required to think of the Latin originals as an aid to spelling, and to underline the vowels in the English words which are likely to give trouble. In this way, it is hoped, students will learn to spell such words as genitive and imperative. In the later years of the course, stress is laid on the finding of parallels between Latin passages, especially in Vergil, and passages in English literature. The effort is made also to give help to an understanding of some at least of the terms of science. The more difficult terms are, indeed, left to the scientists themselves, but instruction is given in the etymology and under-

lying meanings of some of the names of the commoner plants and animals. Connection is made, too, between Latin and French and Spanish; a teacher of Vergil in the School, by giving a little help here and there, enabled a class to understand a printed discussion in Italian of the Laocoon episode. The teacher of Vergil in particular can bring the work into connection with a wide array of themes.

Miss Allen made a vigorous plea for better equipment of our class-rooms, with books that are up to date, maps, pictures, charts, etc. Our class-rooms should look more like classical workshops. A bulletin board may be made most effective, as a kind of constantly changing proof of the connection between classical and modern things (see *THE CLASSICAL WEEKLY* 9.55-56).

The Rev. F. P. Donnelly, S.J., of Gonzaga College, Washington, D. C., made a very inspiring contribution to the discussion. Latin and Greek, he said, were long taught as a preparation for life, particularly by the Jesuits. Since the beginning of the nineteenth century, however, they have been used rather as a means of teaching some science, such as philology or archaeology ("science is concerned with information"). For his own part, he continued, he cared little how Caesar built his bridge or how the Romans fought; he counted it far more important, far more helpful, to study Caesar as a means of learning how to write history, how to compose a narrative. Latin and Greek orations should be studied as a means of comprehending the principles of style and composition. Every element that goes into artistic narration in English may be found and studied in Caesar. The paragraph may be studied in Caesar and Cicero as it may be studied in English. Here, he held, the Jesuits have a great advantage, in that with them one professor teaches Latin, Greek and English. Indeed, such matters as those suggested above may be better studied in Latin than in English, since the Classical style is far better than English style, certainly in the newer developments of that style, which is conversational in character, approximating ever more closely to the style—or lack of style—of the newspaper.

Variety, again, is an important element of English style. So, too, is harmony, especially the harmony of contrast (see e.g. Irving). Admirable examples are to be found in that portion of the *Pro Marcello* in which Cicero emphasizes the thought that Caesar's

act in sparing Marcellus is greater even than his exploits in war; in performing the latter he had helpers, in this last and greatest achievement he stood alone. Professor Donnelly urged the value of careful analysis, in tabular form, of important works in Greek and Latin. He held, too, that students should be compelled to visualize words; of such a word as *auctoritas* a concrete illustration should be given, through the citation, for instance, of some act in which Caesar displayed the quality in question. In the study of the Classics, again, we can get aids to clear thinking; in that study we are obliged to pause on the very threshold of expression. In English, on the other hand, just because we understand that language, in one sense, so easily, we find it hard to pause, to reflect. In the study of the Classics, again, we can get wondrous training in the use of the imagination. In the *Pro Marcello* Cicero urges on Caesar the thought that Caesar has not lived long enough for the good of the world. Figure after figure Cicero uses to describe the life, the career of Caesar: it is by turns a great building, a field, a wondrous light, etc.

These, then, are the things to be taught; to these things we should subordinate the so-called scientific study of Latin, in philology, archaeology, etc. Through such study as this, illustrated by concrete exercises in writing English, the boast that the study of Latin aids to a mastery of English can be made a fact. Recurring to the thought that, in the study of the Classics, we have fine opportunity to comprehend variety, as a grace of style, Professor Donnelly reminded his audience how often (72 times, some one has said), Demosthenes, in the *De Corona*, reverts, in varying forms of expression, to the thought that Aeschines should have brought his indictment eight years before.

In connection with what Professor Donnelly said of the tendency of contemporary English writing I may reproduce a remark I read somewhere, that English, as now written, is marked by simple sentences, arranged in completely paratactic form. Where subordinate clauses are used at all, they come in after the main clause, evidently as after-thoughts; the sentences were plainly not framed from the outset as complex (in the technical sense), as periods, as logically ordered wholes, marked, as the Latin sentence so often is, by abundant use of hypotaxis. The truth of this saying any one may test for himself—indeed, he may test it by watching his own writing for a season. This tendency of English style is making even harder than it was for young pupils the task of mastering the fully developed periodic Latin sentence.

C. K.

'THY SPEECH BEWRAYETH THEE'

It is night. Jesus has been seized and is being led away to Caiaphas the high priest, with whom are assembled all the chief priests, the elders, and the scribes. A fisherman, in company with another disciple, follows his master afar off. That disciple is known to the high priest, and so he follows the prisoner into the palace.

The fisherman, however, stands at the door without. Now that other disciple that is known to the high priest goes out, speaks to the damsel that keeps the door, and brings in Peter. It is cold and a fire has been kindled in the hall. We see Peter among the servants, warming himself at the fire. A maid of the high priest sees the fisherman, and, as she looks upon him, she says, 'And thou also wast with Jesus of Nazareth'. But Peter denies, saying, 'I know not, neither understand I what thou sayest'. He goes out on the porch and the cock crows. Another damsel sees him and says to those that stand by, 'This is one of them'. He denies again, but it is of no avail. He cannot hide his identity. A little later, those that stand by again say unto him, 'Surely thou art one of them: for thou art a Galilean and thy speech agreeth thereto'. Both Matthew 26.73 and Mark 14.70 say that Peter's speech betrayed him. Luke 22.59 simply states his nationality; John 17 mentions neither language nor nationality.

Now Peter was not the only Semite to whom clung his vernacular. The historian Josephus says of himself, *Antiquitates Iudaeorum* 20.11 (9). 2, that he understood the elements of the Greek language and that he had taken a great deal of pains to master the language of that people. Still he could not pronounce their language with exactness, since he had been accustomed to speak his own tongue, i.e. Aramaic, for so long a time before learning to speak Greek. Probably he felt the same inconvenience as did the Latin poets born at Cordova, whose speech, according to Cicero *Pro Archia* 26, had a somewhat thick and foreign accent.

In this connection, we recall the experience of another Semite, who probably was the greatest military genius that the world has ever seen. According to Dio Cassius (*Zonaras* 8.24. 8, in *Boissvain* 1. 206), Hannibal knew many languages, among which was Latin, but nevertheless he could not imitate all foreign sounds perfectly (*Plutarch*, *Fabius Maximus* 6.1: *Livy* 22.13). In 217 B. C., Hannibal resolved to march from Samnium into Campania, and commanded his guide (*Plutarch* mentions 'guides') to conduct him into the territory of Casinum. But, since he spoke with a Carthaginian accent and mispronounced the Latin words, the guide misunderstood him and thought that he said Casilinum instead of Casinum; so that, turning from the high road, he led Hannibal through the territories of Allifae, Calatia, and Cales down into the plain of Stellas. Hannibal called the man and asked him where he was. He replied that Hannibal would lodge that night at Casilinum; but, when Hannibal discovered that Casinum lay at a very great distance in a quite different direction, rage overcame his sense of justice. The unfortunate guide was scourged and crucified. Hannibal's education was of no mean sort, but in spite of that his tongue remained African.

Later on in history, we meet another great African who retained the intonation of his mother tongue.

Born at Leptis in Africa, the Roman emperor Septimius Severus received in his boyhood ample instruction in Latin literature and a thorough training in Greek letters. Yet he was most fluent in Punic. Although he had a melodious voice, he retained the African accent until his old age (Aurelius Victor, *Epitome* 20.10; *Scriptores Historiae Augustae*, Septimius Severus 1. 19. 9).

To return again to Hannibal, we find that his Punic subordinates were exposed by their language. A treaty had been made between the Carthaginian general and some Macedonian ambassadors; with the latter were sent Gisco, Bostar, and Mago in quality of ambassadors to receive from King Philip in person the ratification of the alliance. The ship bearing these men was pursued by the Romans under Valerius Flaccus. At first they attempted flight; but, as they saw that the Romans were gaining upon them, they surrendered. When they were presented to the prefect of the fleet and were asked who they were, whence they came, and whither they were bound, Xenophanes, one of the ambassadors, invented a clever and plausible story, saying that they were sent by Philip to the Romans. Finally, however, the Carthaginian dress and manners roused the suspicions of the Romans, and, when some questions were put to the prisoners, their language betrayed them (Livy 23. 34).

When Hannibal was at Capua, a party of Numidians and Spaniards with elephants broke into the Roman camp. The Punic general sent into the Roman camp some persons who could speak the Latin language, and through them gave orders in the name of the consuls, that, as the camp was lost, every man should flee to the nearest mountains. The imposition was discovered, but we are not informed by what means. If the messengers were Africans or of some other nationality, their accent would naturally betray them. It is very probable, however, that they were Italians, and so that, not their speech, but other causes saved the Romans (Livy 26. 6)¹.

On another occasion, however, the Romans did become aware of an ambushade by observing the speech of some pretended herdsmen (Livy 10. 4). In 301 B.C., after the Romans had been defeated by their northern neighbors, the dictator M. Valerius Maximus advanced into the territory of Rusellae. At a short distance from the Roman camp stood the half-ruined houses of a town burnt in the devastation of the country. Among these the Etruscans concealed a body of troops, and then drove on some cattle within view of a Roman post commanded by the lieutenant Cn. Fulvius. Since this temptation did not induce any

of the Romans to stir from his station, one of the herdsmen advanced close to the works and called to the other Etruscans, who at their leisure were driving out the cattle from the ruins of the town, asking why they did not drive the herd straight through the middle of the Roman camp. This was interpreted to the lieutenant by some natives of Caere, and soon great impatience was felt through every company of the soldiers, who nevertheless dared not move without orders. Then Fulvius commanded some who were skilled in the language to observe attentively whether the dialect of the herdsmen resembled that of rustics or of townsmen. These reported that the enemy's accent in speaking, their manner and appearance were all of a more polished cast than suited rustics. 'Go then', said Fulvius, 'tell them that they may uncover the ambush which they seek to conceal; say that the Romans understand all their devices, and can no more be taken by stratagem than they can be conquered by arms'. When these words were reported to those who lay in ambush, they immediately left their hiding-place.

Since a man as a rule retains some inborn peculiarities when he speaks a foreign tongue, a general prefers to send a friendly native on a secret service. In 54 B. C. Quintus Cicero, a lieutenant of Caesar, was besieged by the Nervii (Dio Cassius 40. 8). A certain Nervian, who was friendly to the Romans, presented them with a slave of his to be sent as a messenger through the lines to Caesar. Because of his dress and language, he was able to associate with the enemy without attracting notice.

In case of necessity, of course, it happened that a man knowing a foreign language tried to pass himself off as a native (Appian, *De Bellis Civilibus* 3. 97-98). In the civil war that followed the assassination of Caesar, Antony and Asinius Pollio pursued Decimus Brutus, who resolved to flee to Marcus Brutus in Macedonia. He retreated toward Ravenna and Aquileia; but, since Octavian was traveling by this route, Decimus proposed to cross the Rhine with three hundred followers, all that remained of his army. As it was difficult forcibly to cross the river with so few, he now dismissed all of these but ten, and essayed to proceed in disguise. Accordingly he put on Gallic clothing, and, as he was acquainted with the language, continued on his journey with his ten men, pretending to be a Gaul. He did not follow the longer route, thinking that he would escape notice by reason of the smallness of his force. But he was captured by robbers, taken to Camilus, the chief of the Gallic tribe, and killed by him at the suggestion of Antony. Yet possibly it was not the language, but other things that revealed the identity of Decimus when he was captured.

In Greek tragedy, however, a character has no difficulty in speaking a local dialect that is not his own. When Orestes in disguise comes to announce his own

¹Here, as elsewhere, Dr. Gehman comes close to the question of differences of speech among the Romans themselves. One form of this question is the matter of the *sermo plebeius*. From this point of view readers of this paper will find much to interest them in *Studies in Archaism in Aulus Gellius* 8-14, a dissertation by Dr. W. E. Foster, of the Stuyvesant High School, New York City. See also pages 3-78 of Professor F. F. Abbott's book, *The Common People of Ancient Rome* (New York, Scribner's, 1911). C. K.

death (Aeschylus Choephoroi 558 ff.), he says²: "In likeness of an alien, and with the full disguise, I will present me at the outer gate with Pylades. . . . And both of us will wear the Parnassian speech, copying the accent of a Phocian tongue". The Parnassian accent was natural to Pylades, but ἀμφω shows that both were going to speak in that dialect. Although Orestes as a child was taken to the house of Strophius, the king of Phocis, and although he was reared with Pylades, it appears that he still retained some of his native peculiarities. μιμουμένω properly refers only to Orestes; though Professor Tucker thinks that we may suppose that Pylades is deliberately to affect local peculiarities. Then, in line 670, Orestes says, "I am a foreigner, a Daulian from Phocis", and pretends to relate the death of Orestes. The plot requires him to deliver his false message, and so we should not expect Clytemnestra to observe any peculiarities in his accent. His language does not betray him and he succeeds in accomplishing his purpose.

To pass from tragedy to the Natural History of Pliny the Elder, we find that the famous polymath has not neglected to record a story pertaining to our subject (7.56). Toranius, a slave dealer, sold to the triumvir Antony two boys of remarkable beauty. So strong was the resemblance of these slaves to each other that they were sold as twins, while in reality one of them was born in Asia and the other beyond the Alps. The fraud, however, was soon afterward discovered through the difference in the speech of the youths.

Thus far we have observed the linguistic peculiarities of individuals. Even the origin of a whole nation may be betrayed through its accent or intonation. The Etruscans once were very powerful in Italy, and, according to Livy (5. 33. 11), the Alpine nations without doubt derived their origin from them. Most prominent of these were the Rhaetians, who were rendered savage by their situation so that they retained no mark of their origin except the accent of their language, and not even that without corruption.

But it is not merely the historian or the archaeologist who detects a tribe by its speech. This principle may be applied also to practical ends. Thus, in war, the enemy may be recognized by their failure to pronounce a certain sound. A striking example of this sort is recorded in the Old Testament, Judges 12. Jephthah gathered together all the men of Gilead and smote the Ephraimites. Then the Gileadites took the fords of the Jordan against the Ephraimites. Whenever any of the fugitives of Ephraim wished to cross, the men of Gilead said unto him, 'Art thou an Ephraimite?' If he said 'Nay', they said unto him, 'Say now Shibboleth'. The Ephraimites could not say Shibboleth, but pronounced it as Sibboleth. By this criterion the Ephraimites were distinguished and slain by the Gileadites at the fords of the Jordan. In this con-

nection we are reminded of Quintilian's statement (1. 4. 14) that the Greeks could not pronounce the sound of Latin *f*. In the Trojan war the Greeks marked the accents of strange voices and thus recognized their enemies at night (Vergil, Aen. 2. 423).

We have seen that, when a man spoke a foreign language, certain inaccuracies of accent betrayed him. Cicero (Brutus 170) observes that the orators and well-bred citizens of Rome had a particular accent in their manner of pronunciation, which was more elegant and had a more agreeable effect than that of the provincial orators. The Gauls lacked *urbanitas*, a quality which Cicero knows to exist, but which he does not pretend to define. Roman citizenship did not imply that its holder could speak Latin free from provincialisms; although a man lived in Rome, frequently his choice of words or his intonation revealed his birth-place. Though Quintilian would prefer to consider all Italic expressions as Roman, not all Roman critics made that their basis of judgment. Thus in Livy, the historian, who was born at Padua, Asinius Pollio detected a certain 'Patavinity' (Quintilian 1. 5. 56; 8. 1. 3)³.

A foreigner, however, by long use of a language may speak it with such exactness as to be distinguished by his careful accuracy. It is said (Quintilian 8. 1. 2; Cicero, Brutus 172) that Theophrastus, who was a native of Eresus in Lesbos, once inquired of an old woman in Athens at what price she sold a certain article. After telling him the value of it, she added, 'Stranger, I cannot afford to sell it cheaper'. It nettled him not a little that he was taken for a foreigner, especially since he had spent the greater part of his life in Athens and spoke the language *optime omnium*. She had noted an affectation in one single word, and, when he asked her why she called him a stranger, she told him that his speech was 'too Attic'.

The poets, however, present a happier state of affairs. Statius (Silvae 4. 5. 45-48) addresses a certain Septimius Severus⁴, whose mother tongue was Punic, as follows:

Non sermo Poenus, non habitus tibi,
externa non mens: Italus, Italus.
Sunt urbe Romanisque turnis
qui Libyam deceant alumni.

Likewise Martial (12.21) speaks of Marcella from the river Salo, whom no one would think to have been born in Spain. She showed rare and good taste; if the imperial family had heard her but once, they would have called her their own. No maiden born in the midst of the Subura, no nursling of the Capitoline could excel her in speaking Latin. If such was the case, Marcella either was gifted linguistically or had

²The latest discussion of this much mooted matter is the paper by Professor G. L. Hendrickson, A Witticism of Asinius Pollio, American Journal of Philology, 36. 70-75. C. K.

³Compare Statius, Silvae 4. Praefatio: . . . proximum est lyricum carmen ad Septimium Severum, iuvenem, uti scis, inter ornatissimos secundi ordinis, tuum quidem et condiscipulum, sed mihi citra hoc quoque ius artissime carum.

⁴These translations are from Professor Tucker's book The Choephoroi of Aeschylus (Cambridge, 1901).

exceptional opportunities to master the correct pronunciation of Latin when she was very young.

Nevertheless we find in the late empire that a provincial is praised for his excellent Latin. After having received a letter from his friend Arvogas, Apollinaris Sidonius (Epistles 4. 17) in reply lauds his *urbanitas* and, in commending him for his command of the language, says: 'Quirinalis impletus fonte facundiae, potor Mosellae, Tiberim ructas'. Sidonius rejoiced that, at the time when the Roman power was breaking down and Roman literature was in its decadence, the Latin tongue still thrived under a master like Arvogas. Let us hope that Arvogas used as good Latin in his conversation as in his letters. But even if he had such an excellent diction, probably his voice had a provincial intonation. Apparently Sidonius refers only to his command of the language without referring to his pronunciation, which of course was a minor matter when he considered his other attainments.

To-day the English spoken in the United States is not the same as that of England. The language of the North differs from that of the South, that of the East from that of the West. Although the man from one section has no difficulty in understanding one from another region, a difference of intonation and accent is perceived. Probably in the Roman Empire the differences were still more marked. A man's intonation is acquired in the region where he spent his early years, and only with continued practice can he overcome it and speak what is the accepted standard. The chances are that a provincial cannot perfectly reach that standard, or that he will reveal a conscious polish as Theophrastus did. We find few people gifted as was the Septimius Severus of Statius or the Marcella of Martial. In trying to pronounce a foreign language or a dialect that is not one's own, a person has the same difficulties as the Ephraimites had: 'he cannot frame to pronounce it right'. Human nature has always been the same, and we see that at an early period a difference of pronunciation was detected and the cause thereof explained. Probably in this matter the ears of the ancients were quite as sensitive as our own.

PHILADELPHIA, Pa.

HENRY S. GEHMAN.

REVIEWS

The Romanization of Roman Britain. By F. Haverfield. Third edition, with twenty-seven illustrations. Oxford: at the Clarendon Press (1915). Pp. 91. 3 s., 6 d.

This little book is the outgrowth of a paper read before the British Academy in 1905, but since considerably enlarged and amended, first in a second edition, which appeared in 1912, and now in a third, which has twenty-one additional pages of matter and six additional illustrations. For the benefit of ordinary readers, the more learned material, such as citations

from Latin authors and inscriptions, is confined to the footnotes.

The introductory chapter contains some fine generalizations. The Empire, though practical, was not uncreative, and its greatest work must be sought in its provincial administration. Rome meant the civilized world; outside was the wild chaos of barbarism.

Rome kept it back, from end to end of Europe and across a thousand miles of western Asia. Had Rome failed to civilize, had the civilized life found no period in which to grow firm and tenacious, civilization would have perished utterly.

The Empire, however, did not present the unity which most modern nations possess.

It resembled modern Austria rather than France or Germany. But it gained—what Austria has missed—a unity of sentiment and culture which served some of the purposes of national feeling.

It was in the Greek East that Rome met the most serious obstacle to union. There, though the inhabitants ultimately learned to call themselves Romans, they did not adopt the Roman language or Roman civilization.

But in the West it was different. Here were races not yet civilized, though racially capable of accepting culture. The Celts, the Iberians, and the Germans were marked off from the Italians neither by broad distinctions of race and color, nor by an ancient culture like that of the Aegean. They could easily be Romanized.

This Romanization was encouraged by the central government, particularly in two ways. The distinctly Roman population of the provinces was increased by the establishment of *coloniae*, and the provincials were themselves encouraged to adopt Roman customs. The 'bazaars' established near the strongholds of the legions became centers of Roman speech and Roman life, and communication between such centers and Rome itself made the influence of the capital felt at all times and in all places. Thus the Latin tongue came to prevail throughout the West, and even material culture assumed a more or less Italian character. There were, to be sure, great differences in different provincial areas. Gallia Comata, for instance, lagged behind Narbonensis, which even in the first century A.D. had become *Italia verius quam provincia*.

To this general rule it is commonly assumed that Britain forms an exception. But, if we weigh the archaeological evidence, we shall find reason to modify this view. And first we must distinguish the two halves of the province, the uplands in the north and the west occupied only by troops, and the lowlands in the south and the east, where civilian life flourished. In the former there were neither towns nor villas, and the population was little influenced by Roman life, but in the latter were towns and villages, country-houses and farms, a large population, and a developed and orderly life. The towns, it is true, were few, and the

villas seldom luxurious, but their general character was much the same in Britain as in Gaul.

The Romano-British town that has been most thoroughly excavated is Silchester (Calleva), and perhaps the most interesting evidence that it has yielded is furnished by its inscriptions. From these we infer that Latin was not only the public language of the town, but also the speech of daily life even for the lower classes.

There are, in truth, abundant evidences that the laboring man in Roman days knew how to read and write at need, and there is much truth in the remark that in the lands ruled by Rome education was better under the Empire than at any time since its fall till the nineteenth century.

The available evidence from material remains, however, is much wider in extent than that from language. In regard to "the external fabric of its life" British civilization became very distinctly Roman. The public buildings—the fora, basilicas, temples and baths—follow Roman models. The private houses are more complicated and resemble the types of northern Gaul rather than those of Italy or Roman Africa. Sometimes the rooms were arranged in rows along a corridor; sometimes these enclosed two or three sides of an open courtyard; in Silchester and other towns the dwellings are country-houses "dotted about like cottages in a village". In the corridor type we find no *atrium*, *impluvium*, *tablinum* or peristyle, and we may suppose such houses to have a Celtic origin, though the courtyard house may go back to an original Greek type. Even for the corridor type M. Cumont, in his recent book, *Comment la Belgique fut romanisée*, recognizes Mediterranean influence. But internally the fittings in all cases are wholly Italian. The wall-paintings, mosaic floors, hypocausts and bath-rooms have come from the south. The ornamental designs show geometrical devices and mythological scenes which are purely classical in origin. Even in poor houses and mean villages hypocausts and painted stucco have been found and even as far distant as on the northeast coast of Anglesea village-houses have yielded hundreds of fragments of Samian ware, some bits of Roman glass and some Roman coins.

With art it is somewhat different.

There flourished in Britain before the Claudian conquest a vigorous native art, chiefly working in metal and enamel, and characterized by its love for spiral devices and its fantastic use of animal forms.

Of this Late Celtic art—once common to all the Celtic lands of Europe—there are clear traces in Britain. Enamelled 'dragon-brooches', though rare on the Continent, are not uncommon. In earthenware, the New Forest and Castor pottery embodies the Celtic tradition. Even if the designs show classical elements, these are treated with a spontaneity, a vigor and love of the grotesque that are quite distinct from the general conventionalism of Roman art. In sculpture two

remarkable examples, the lion from Corbridge and the bearded Gorgon from the temple of Sul Minerva at Bath (Aqua Sulis), are quite unclassical in style and spirit. Yet all these instances, however striking, are but exceptions to a general rule, for the art of Britain as a whole is copied from Italian originals and is purely conventional, as all imitative art is likely to be. Of this the best illustration is furnished by the so-called Samian ware.

How far the Roman administrative system was applied to Britain is a difficult question. The province contained five privileged municipalities, the *coloniae* Camulodunum (Colchester), Lindum (Lincoln), Glevum (Gloucester), and Eboracum (York), with the *municipium* Verulamium (St. Alban's). Each of these towns must have had a large dependant *ager*, and must have provided the local government for its territory. To the imperial domains, governed by special procurators, doubtless belonged the chief mining districts, such as the Mendip Hills in Somerset. Elsewhere the local government was probably organized on the same cantonal system as in Gaul, the local unit being the former territory of the tribe or canton, and the local magistrates the chiefs or nobles of the tribe. These last, however, were classified like the Roman municipal magistrates, and even took the same titles, each cantonal *civitas* having its *ordo* or senate, with its *duoviri*, *quaestores*, and so forth. Thus the cantonal system, as administered, contributed much to the Romanization of the country.

The chapter on Romanization in Religion appears first in the third edition, and presents some curious facts. The Romans "had easily equated their own Italian gods with the gods of Greece; the provincials found it no harder to combine native provincial cults with the Graeco-Roman religion". Thus we find a curious blending of Roman, western and eastern worships, and "a man who changed his town or province could change his gods as easily as he changed his washerwoman", a stray witticism which strikes a discordant note in an otherwise dignified treatise.

The official worship of the emperor had no religious value in Britain; only in Camulodunum is a temple to him and Roma known. Certain Roman gods often have Celtic epithets, Mars, for instance, being Mars Belatucader, Mars Cocidius and so on, but there are Celtic as well as Teutonic cults which have no association with the deities of Rome. It is curious to find a band of *Germani*, as they expressly call themselves, setting up an altar to Maponus near the Roman Wall. The oriental cults of Mithras, Dolichenus, Cybele and Isis, so powerful elsewhere in the Empire, are confined to Britain's military posts.

Even as late as the sixth century Britain was still, to some extent, Roman, for Roman names continued to be used and Roman inscriptions were occasionally set up. But from the early fifth century on this Roman character became diluted by a Celtic revival. When connection with Rome was cut off, the neighboring

unromanized Celts more and more intruded themselves, and a Celtic migration seems to have set in from Ireland. But it was the Saxon invasion which weakened and finally, it would seem, blotted out the civilization of Rome. When the English came over, not merely to plunder, but to settle, they occupied first the Romanized area of the lowlands. London and Canterbury were destroyed, Silchester evacuated, Bath and Wroxeter laid waste. The population, so far as it survived, either passed into slavery or retired to the western parts of the island. The resulting movements of people probably account for a Celtic immigration into Brittany, the Britannia Minor across the sea.

Such, in epitome, is the argument of this interesting work, which deserves careful consideration on the part of all students of Rome and early Britain. The high standing of the author, who has probably done more than any other living scholar to illuminate the obscurity of this subject, gives special weight to the views herein set forth. Before concluding, however, we would suggest that perhaps there is still available some unsuspected evidence as to the survival through the English conquest of some forms of Roman culture. Thus it is known that, though in the mining communities of England the Normans recognized and confirmed "the customs and liberties which had existed from time immemorial", yet the laws they followed varied with the several communities, and some of these may possibly antedate the Saxon invasion. A valuable note on this subject is to be found on pages 82 ff. of Hoover's translation of Georgius Agricola's *De Re Metallica* (London, 1912).

We may add that the excellent illustrations are an important feature of Professor Haverfield's book.

STANFORD UNIVERSITY,
California.

H. RUSHTON FAIRCLOUGH.

The Influence of Isocrates on Cicero, Dionysius and Aristides. By Harry Mortimer Hubbell. New Haven: Yale University Press (1913). Pp. 72. \$1.25.

Perhaps the greatest of the Greek Sophists, in the better sense of the term, was Isocrates. He was, too, the most influential of the early professors of rhetoric and for half a century was head of the famous Athenian school which was attended by scores of the ablest students (such as the orators, Isaeus, Lycurgus, and Hypereides, and the historians, Ephorus and Theopompus) from all parts of greater Hellas.

What was the nature of this teaching and what were the aims of his instruction? Not glibness nor brilliancy of speech, he insists, is his ideal, nor eristic; petty subjects and lawsuits are likewise to be eschewed. The real aim of his training, as we learn from his own writings, was to *prepare his pupils for life* and to produce in them the power to act, to speak, and to counsel, whether they intended, in public life, to be orators or statesmen, generals or philosophers, or, in private stations, to lead virtuous and gracious lives. Rhetoric, according to Isocrates, is the agent which has the power

to instil universal culture; it is an intellectual discipline, in the broadest sense, which provides the perfect education prerequisite to all intellectual activities and to success in life. Rhetoric can not give knowledge (*ἐπιστήμη*) or certainty as to the future, but it can and does confer opinion and judgment (*δόξα*) on which proper conduct is based.

In educational theory, therefore, Isocrates is opposed to Plato and his school. Rivalry and a struggle ensued between rhetoric and philosophy, which ended in a victory for the latter. But in the first century B.C. the scales of the balance turned and philosophy became subordinate to rhetoric. It is the purpose of this dissertation to trace the influence of the Isocratean theory of education on some representatives of the revival of the early conception of rhetorical education. These representatives are, in the first century B.C., Cicero and Dionysius of Halicarnassus; in the second century A.D., the sophist, Aristides.

After a short introduction (pp. i-xii) Dr. Hubbell sketches the views and teachings of Isocrates (1-15). Next comes a collection of passages (16-40) from Cicero's *De Oratore* which express doctrine of similar import to the views of Isocrates. Dionysius is then discussed (41-53), and, finally, Aristides (54-64).

It is not a difficult task to show the great indebtedness of Cicero in the *De Oratore* to Isocrates, as the influence of the latter is evidenced in numerous and striking passages. In fact, this is to be expected, for Cicero himself tells us (*Ad Fam.* 1.9): *Scripti igitur . . . tres libros in disputatione ac dialogo de oratore. . . . omnem antiquorum, et Aristoteliam et Isocrateam, rationem oratoriam complectuntur.*

The task of the writer becomes more difficult in tracing specifically the Isocratean influence on Dionysius and Aristides, although the ardently sympathetic attitude of Dionysius is conclusively shown in his eulogistic essay on Isocrates. In the case of Aristides, however, *direct* dependence on Isocrates is very hard to prove, and this chapter of the dissertation is the least successful.

Numerous interesting passages are assembled in this Yale University dissertation, which is a creditable and useful study.

COLUMBIA UNIVERSITY.

LA RUE VAN HOOK.

THE CLASSICAL CLUB OF PHILADELPHIA

The Classical Club of Philadelphia held its one hundred and twenty-first meeting—the first of its twenty-first year—at the Franklin Inn Club, November 18.

The paper of the evening was presented by Professor Henry L. Crosby, of the University of Pennsylvania, on *The Land of Pelops*. Professor Crosby gave a most interesting account of his travels in Greece, illustrating his discussion with lantern slides. In the unusually general and interesting discussion that followed the paper, many members gave reminiscences of travel in Greece, and made contributions to a better understanding of the political and military situation in Greece and the near East.

B. W. MITCHELL, *Secretary*.

THE NEW YORK LATIN CLUB

The first meeting of the New York Latin Club for 1915-1916 was held on November 6, at Hunter College. Professor Walter Dennison, of Swarthmore College, delivered a paper, illustrated by lantern slides, on The Military Operations of Julius Caesar in France and Belgium.

The Club voted to affiliate with The Classical Association of New York State, and to send ten delegates to the meeting of Monday evening, November 22, at which the Council of that Association, consisting of two members from each County in the State, was to be formed.

M. F. LAWTON, *Secretary*.

THE BALTIMORE CLASSICAL CLUB

The Baltimore Classical Club held its first meeting for the current year in the Donovan Room, The Johns Hopkins University, on November 13. About sixty members were present. Professor Duane Reed Stuart, of Princeton University, addressed the Club on Modern Criticism of the Suetonian Life of Vergil.

MARY E. HUDGINS, *Secretary-Treasurer*.

THE CLASSICAL ASSOCIATION OF NEW YORK STATE

The Classical Association of New York State held its first annual meeting at Rochester, November 22-24, in connection with the meeting of The State Teachers Association. The attendance was large, from all parts of the State. From the programme as given in THE CLASSICAL WEEKLY 9.48 there were three departures. Professor John I. Bennett replied in Greek, not in Latin, to the Salutatio. Professor Knapp was unable to come to Rochester: he spent November 22-24 in Chicago, in attendance on the meeting of the Committee of Review of the Commission on the Reorganization of Secondary Education, as representative of the Subcommittee on Ancient Languages. Instead of a demonstration Professor Place read a paper.

Miss Wye's initiation of a group of Public School pupils into Latin, through the Direct Method, was watched with great interest. Some criticisms of the method employed were made by Mr. Otis, of the Waterville High School, and Mr. Terry, of Cazenovia Seminary, and were answered by Miss Wye. Miss MacVay's paper on the Value of One Year of Greek was interesting and suggestive. The motion pictures of Julius Caesar were elaborate and, despite many historical inaccuracies, made of antiquity a real and living thing. At a joint session with the English and the Commercial Sections Mr. A. S. Perkins, of the Dorchester High School, Boston, made an excellent address, full of practical and helpful ideas, on Latin in its relation to English as a Vocational Subject. Unfortunately there was insufficient opportunity for discussion.

At the Wednesday morning session Dr. Gray gave a demonstration, with a group of children from one of the Grammar Schools, of the First Day in the Latin Class. Professor Place made a forceful address on the Dramatic Element in Caesar; he spoke also of a pamphlet prepared by Professor Bushnell and himself, containing a Study of Requirements in Eastern, Southern, and Middle-Western Colleges and Universities with reference to Latin and Greek, copies of which were distributed among the members—a serviceable document for all defenders of the Classics against the

encroachments of other subjects. The crowning feature of the morning programme was the appearance of Ex-President Taft, who was welcomed with great enthusiasm. He made a genial and effective tribute to the study of Latin and Greek as essential in any general education, even if a man forgets them later, since they furnish the best of mental disciplines and the only true background for all other studies. He closed with words of warm encouragement for teachers of the Classics: the 'progressives' have had their day, and the sun is rising for the 'reactionaries'!

The reelection of the entire staff of officers (see THE CLASSICAL WEEKLY 8.88) was a tribute to the hard work done and the significant progress achieved during the past year.

A fitting climax to a most interesting meeting was given in the repetition of the Alcestis in English by pupils of the East High School, a memorable performance, remarkable for the earnestness and spirit of the youthful actors and for the admirable work of the chorus—perhaps the most satisfying chorus that has ever interpreted a Greek tragedy to an American audience—which gave unity and beauty to the whole production and showed convincingly that the chorus is the most important element in the Athenian drama. If this meeting of classical teachers had done nothing more than give the opportunity of receiving so direct and vital an impression of the beauty and nobility and human appeal of one small bit of Greek literature, the gathering in Rochester would have been highly educational and eminently worth while.

H. H. YEAMES.

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

- American Lutheran Survey—Sept. 8, Discovery of Greek Papyri, R. C. Horn.
 Architectural Record—May and June, Roman Architecture and its Critics, A. D. F. Hamlin.
 Athenaeum—Oct. 9, Clio Ill-dressed = (Jordan, The Great Historians of Ancient and Modern Times); The Pennmachno Inscription, H. Johnson.
 Atlantic Monthly—Oct., The Extirpation of Culture, K. F. Gerould.
 Columbia University Quarterly—Sept., The Stadium and the Greek Plays, E. D. P.
 Edinburgh Review—Oct., Greek Athletics and Military Training, F. A. Wright.
 Educational Review—Sept., Entrance Examinations in Latin, N. G. McCrea.—Oct., The Spell of Aristotle, W. R. Newbold.
 Nation—Oct. 21, Notes = (Harvard Studies in Classical Philology, Vol. 26)—Nov. 11, Notes = (Gilbert Murray, The Stoic Philosophy; Einhard's Life of Charlemagne, edited by Garrod and Mowat).
 National Geographic Magazine—Oct., Greece of Today [illustrated], G. H. Moses.
 Quarterly Review—Oct., Greek Poetry in English Verse, T. E. Page.
 Spectator—Oct. 30, With the Immortals, S. C. Kaines-Smith, = [sortes from Verg. Aen. 10. 80; Soph. O. T. 463-474; Hom. Od. 7. 124-126; Herod. 6. 83]; An Early Allusion to Pacifists, C. R. = [Ov. Am. 2. 6, cited from N. Y. Nation, Oct. 14].
 Times (London) Weekly Edition, Literary Supplement—Oct. 1, A Mistranslation in Virgil's Georgics, T. Okey [i. 266, *rubra virga* = red osier, *salix rubra*].—Oct. 8, A "Mistranslation" in Virgil's Georgics, J. E. Sandys, Mary Abbott.—Oct. 15, A "Mistranslation" in Virgil's Georgics, T. Okey, C. W. B. C. L. Davies; A Grecian Tale Retold, Edwyn Bevan [Herod. 9. 115 ff.: Gallipoli].—Oct. 22, Latin Literature = (M. S. Dimsdale, A History of Latin Literature); A Macaulay Manuscript [unpublished Latin Poem, 1830]; A "Mistranslation" in Virgil's Georgics, G. Birdwood, A. Maguarie, W. P. Ellmore.—Oct. 29, A "Mistranslation" in Virgil's Georgics, T. Okey.
 Times (London) Educational Supplement—Oct. 5, Caesar and the Belgae.
 Yale Review—Oct., Faces in the Roman Crowd, A. C. E. Allinson; Ferrero, Greatness and Decline of Rome. Ancient Rome and Modern America, Between the Old World and the New (W. C. Abbott).

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